

MISSISSIPPI BAPTIST RECORD.

J. B. GAMBRELL, Editor.
M. T. MARTIN, Proprietor.

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THE RECORD-HERALD DISCUSSION.

"Ought Baptists to Affiliate with Ministers of Pedobaptist Churches by an Exchange of Pulpits?"

(REVIEW—No. 3.)

We think it proper to notice the Herald's fifth article in a separate piece, inasmuch as it was independent of what we had written, and intended to directly support affiliation.

As to the "pulpit," we care nothing any further than it is the recognized "pulpit" of the gospel ministry, as Dr. Jeter would put it. We are opposed to having uneducated teachers of heresy to preach to churches out of the pulpits, or in them.

We have already fully answered the Herald's questions as to the right of Pedobaptists to give religious instruction to a few words here and there. We have conceded the right of all men to teach religion, if they only know it, but we deny that all men ought to be recognized or encouraged as fit persons to publicly teach religion by the authority of the churches of Christ. There is no law forbidding Pedobaptists to teach, says the Herald. There is a law forbidding them to assume the character they maintain and doing as they do, unless they are right and we wrong.

There is a law forbidding our having them to be our public teachers. The law which prescribes that public teachers, or preachers, shall be "baptized members of the church and sound in the faith," binds us to require that those whom we endorse shall measure up to the standard. The mention of one thing excludes all others.

Passing on to the fourth paragraph of the Herald's article, we come to the consideration of that passage in Scripture in which it is thought Jesus has given us indirect, but quite plain instructions to guide us in our dealings with Pedobaptist ministers. Read Mark 9:10. As the twelve were journeying they came upon a man casting out devils in the name of Jesus. At once the disciples commanded him to fall in and grow with them. He declined, and they forbade him to cast out any more devils, etc. This is good Scripture, but we did not expect to see it in this connection. Not that we have not seen it nestled in to service for affiliation before, but because we supposed the Editors of the Herald would see that it would not help their cause. We will examine the passage briefly and see if it throws light on this question. We remark upon the passage as follows:

It does not appear that the exorcist should have followed the disciples. More likely he was who he should have been and was doing his full duty. He was not "irregular," or it does not appear that he was. The disciples had no authority to require him to follow them, but Pedobaptists are "irregular," and we do not complain that they do not follow us; but that they teach bad doctrine and do not follow Christ. Does the Herald see no difference?

And again, the exorcist was apparently exactly suited to the work in hand. Will the Herald say that Pedobaptist ministers are gospel-qualified for the work they assume to do? That is just what is denied by all Baptists, and what must be denied forever.

Once more, the disciples "forbade" the exorcist. We do not forbid Pedobaptists. Mark that? Who ever knew a Baptist to do such a thing? The disciples ought to have gone about their own business and left this man to do as he thought right, and that is exactly what anti-affiliationists propose to do with Pedobaptists. Let them do as they think right, but we decline to permit them to take any responsibility in the matter. The responsibility of their conduct is on them, where it ought to be, and we will not share it with them. Nor will we incur the responsibility of encouraging those who walk disorderly—not according to the teachings of the apostles.

Whether affiliation is Scriptural, consistent, and whether the natural tendency is to blunt the force of our protest against error, and sink our "distinctive principles," we are willing for the reader to judge from what has been written. We will say nothing further on those points here.

Extreme Baptists," says Dr. Jeter, "so far as our observation has extended, have damaged, rather than helped their cause." Who are extreme Baptists? Is an open question which would be answered variously. The open communionists would call them "conservative," and extreme, and we have been so called from our recent extreme. So it goes. To advocate the truth, to

whole truth, and nothing but the truth in the spirit of Christ, is, in our judgment, the best thing for Baptists to do.

THE APPEAL FOR UNITY.

The Herald makes a kind and brotherly appeal for unity among Baptists. How recent? We inquire. We are able to show that our brethren have not seen the right way to bring it about.

Our brethren say the non-exchange of pulpits is of recent origin among Baptists. How recent? We inquire. We have not thought it necessary to go into the question of the age of affiliation. It is confessed by post-apostolic and of modern origin. A half century or three that time is a short time for a practice to gather sanctity. Baptists are not generally wont to appeal cases to the later fathers. We are able to show that non-affiliation prevailed before affiliation came in, even after the rise of Protestant sects. Will the Herald deny this? If it does, though it is not strictly german to this question, we will make good the affirmation.

But non-affiliationists are said to be a little folk comparatively. Well, we have never thought of this question ought to be decided by majority. The Herald represents us as admitting that not more than half of the Baptists of the Southwest hold our views. We are misunderstood. We never made such a concession, or at least never meant to make it. Full one-half of the Baptists in the South—about a half million in number—suppose hold with us on this question. More than half of the religious press of the South stand with the Record. In numbers at least, the non-affiliationists are respectable and full of conscientious conviction, they are aggressive.

But leaving these things, is there any way to collect unity in our practice?—a thing so desirable that all should be willing to make all possible concessions to bring it about. Let us from all that has been written see how the two parties stand toward each other.

The Herald, as the representative of affiliationists, claims that Baptists are not under any obligation to affiliate. It holds not that we "ought" to affiliate, but simply that we may. It agrees that Pedobaptists are not New Testament ministers, and that they ought not to be so recognized. The affiliation of the Herald is "discreet" and only "occasional." Union meetings are discouraged, because they promote discord and hinder faithful gospel teaching. It is conceded that men, "sound in the faith," were ordained by divine authority in the first churches, "to give religious instruction," etc. But Pedobaptists are not sound in the faith, the Herald being judge. It is not claimed that affiliation has been a power promotive of our past denominational prosperity.

Now taking all these things together and putting over against them the following, we may see a way to unite:

Non-affiliationists are conscientiously opposed to affiliation. They cannot practice it. They think it uns Scriptural—wrong in principle, and of evil tendency. The exchange of pulpits is understood by many Baptists and Pedobaptists to imply a recognition of ministerial character and qualification. By the practice we are liable to be misunderstood. If we commence to affiliate we are liable to not properly "discriminate," and, if an alien minister may preach once in twelve months some will think he might preach once a month, a week, etc., as has been done in England. The principle is liable to abuse. Pedobaptists will not agree, cannot agree, to affiliate on the Herald's idea. They themselves maintain that the Record is consistent, the Herald inconsistent. It does not reconcile them to ask them to preach as private Christian gentlemen. Then in view of both sides, why can not our brethren who are not conscientiously bound to practice as they do, come with us. We may be weak, but if affiliation is not "essential," for the sake of unity, could they not give it up, and say, it is "inexpedient" to do this thing and thus wound our brethren who have not the light we enjoy on the subject? As to ourselves, we are not stubborn, but we can by no means practice affiliation and keep a good conscience before God. Are we, of this side, Mohammed? then Mohammed is chained fast to the "post" of duty, as we see it. We can not move; what hinders the mountain from moving?

If Southern Baptists could come together on the plan indicated, how would the case stand?

We would present to the world an unbroken front. We would, in re-stricting preaching to such as were occupied to teach in the first churches, occupy undoubted Scriptural ground. We would be relieved from the charge of inconsistency, which the Herald says is a "proof of weakness." We would occupy safe ground and would then have straightened the crooked place in the Baptist line of battle. The ground thought lessly yielded by some of our later Baptist fathers would be reconquered. Relieved from all entanglements we could the better propel the truth forward in the world.

All this would not prevent Ped-

baptists from preaching by authority of their various denominations. They could do just as well and we better. There would be less friction between us and them, and this would promote peace. It would not be necessary for us to be rough or discourteous. We could decline affiliation in the same spirit which prompts us to decline to commune with them or to receive their ordinances. Nor would our social relations be in the least affected, unless they would have it so, in which case they, and not we, would be to blame.

If all these considerations will not move our brethren to abandon a practice which they agree is not a matter of conscience; if they think it more important—"expedient"—to conciliate Pedobaptists than to promote harmony among the brotherhood of our Southern Baptist Convention, we confess that we can say no more.

We believe they will do what they think best, and whatever be their conclusion, we will work on with them to promote the advancement of those great enterprises for which our Southern brethren are laboring. May God help us all to see and do what is right in this matter, and may He make this discussion to be for the praise of His holy name.

We wish to express, in conclusion, our appreciation of the Christian spirit manifested by the Editors of the Herald throughout this discussion; and also of the courtesy shown to us on all occasions. May God bless them and the Herald, and make them and it still more useful in the diffusion of the truth and spirit of His holy religion.

R. G. Hewlett at Home.

We had the pleasure of spending some time recently with this brother at his home in the country. He has a good home in a good neighborhood. When we saw the grape vines, the nice orchards of all manner of fruit, the stock and the lots of grass, the old country feeling came back on us, and we almost wondered why we ever ceased to be a country pastor. Bro. Hewlett has a pleasant home which he is constantly improving. On his table lay the Baptist, the Herald, the Record, the Repository and other publications, and on his book shelves are many valuable works both old and new. The children (and like other Baptist preachers he has a goodly lot) show the effect of the intellectual atmosphere in which they live. What a mistake some people make in providing nothing for their families to read.

Bro. Hewlett is a successor of Peter—at least in the line of fishing. Round about are nets, poles, lines, etc. Then he has a beautiful fish pond teeming with fish. He is going to enlarge his pond and build a mill. Having inherited a large landed estate, brother Hewlett says he feels that it is his duty to improve it, and use it for the glory of God. He is right. Piety does not consist in being indolent and thriftless. We should earnestly strive to be good; but we must avoid being good for nothing. "Make all the money you can honestly, save all the money you can, and give all the money you can," was Wesley's rule, and it was a good one. We commend it to our readers. We can't see why country pastors should not be among the happiest of preachers. Country homes have a great charm for us, for one never quite outgrows his raising.

With all his orchards, fish ponds, etc., Bro. Hewlett is an active preacher devoted to his work.

Meeting of the State Mission Board.

This Board held a meeting in Oxford on the 9th inst. There was a good attendance of the members and several visiting brethren were present. A fine spirit prevailed. After investigating the financial condition of the Board, plans for the future were freely discussed. Notwithstanding the dry summer months the debt of the Board has been reduced several hundred dollars. The future is bright with promise. It is expected that the work will be enlarged the first of the coming year. Several important places are earnestly pleading for aid. Among these is Baton Rouge, La., a city of ten thousand inhabitants with only about twenty Baptists, and these women. There must be a Baptist Church in Baton Rouge and will be by the blessing of God on the efforts of his people. Let the brethren heartily second the efforts of the Board and the future will be more fruitful of results than the past has been, and we can well say of the past "it is safe."

The time of a few of our subscribers, who subscribed for less than one year is out. That of a few more will be out soon. We propose to wait till the 1st of November with all who desire us to do so. If you do not desire this, write at once and let us know. We make this proposition of indulgence because we suppose you want the paper, and scarcity of money has prevented your renewing. If we do not hear from you by the first of November we will be forced to drop your name and ask you to forward us whatever balance you may owe us at that time. Is.

To Our Friends.

We wish our friends to work for the Record if they feel that they will accomplish good by so doing. We give the paper for one year to the getter up of a club of ten. Ministers can work on the above plan, or, if they prefer, we will give them the paper for five subscribers, if they will secure all they can above this number without charge. In sending your lists please state distinctly how you propose to work. We wish every minister in Mississippi and Louisiana to read the paper, and propose to send it to all who will work for it to the amount of five subscribers. Understand the proposition to ministers: We will send you the paper for five names and cash for one year, if you will promise to send all the subscriptions you can obtain without further compensation; or, we will send you an extra copy for every ten names for one year. This last proposition is made to all whether ministers or not. We propose to do our best for you. Will you help us?

THIS AND THAT.

"Preach the very best you can the first time, and improve on each succeeding effort."

The Religious Herald bid its "dead heads" farewell, but we saw no evidences of sorrow.

Ed. J. H. Oswald baptized a Methodist class leader into Tippecanoe Church Monday a week ago.

A brother, after reading the Herald's second article, said Bro. Gambrell will have to come again.

A large number of the Methodists of Yazoo county are "going crazy"—that is, they are joining the Baptist Church.

In the last paragraph of the article on "ordination" signed "X" in last week's Record effective should have been omitted.

The title, "Pastor," following Bro. H. D. White's name in his account of the protracted meeting at Yazoo City was a mistake of the printer.

Thanks to some brother for sending us a copy of the Christian Observer with some strictures on us. We will consider them in due time.

Gen. W. T. Martin and Gen. T. J. Wharton will address the people of Clinton on the subject of the Natchez, Jackson and Columbus Railroad, Thursday, Oct. 18th.

Our mail for Centerville, Amite county, has been going occasionally to Newton county. This will explain to our readers in Amite why their mail has been so irregular. O. K. now.

In the account of Springfield Association in the Record of week before last it should have been stated that the clerk and treasurer were ~~declined~~—not re-elected. It was so written in the manuscript.

We are glad to know that our estimable Bro. G. W. Munns, Sr., is recovering his health and was able to attend, and put his letter in the Union Baptist Church last Sunday. He intends to go to Burnett's Wells this week.

On Saturday before the 4th Sunday in September, Ed. J. J. Sawyer baptized into the fellowship of the Mt. Gilcard Church, Vicksburg, Co. Bro. Reeves who had been for years a preacher among the Methodists. He is said to be a good pious man.

Mr. J. B. Yates was murdered on the night of the 12th inst., at Kellers shop, about six miles from Edwards on the Vicksburg road. A distant relative, Mr. Horace Yates, was arrested as the one thought guilty, but we learn that he has made his escape.

"Bro. Gambrell's spirit has been excellent; but excellency of spirit does not make wrong right, nor error truth."—W. Hayne Leavell, Manchester, N. H., in Herald. If "excellency of spirit" could make "wrong right" and "error truth," the Herald would have had the affiliation question settled long ago.

Elder T. J. Wayne, Corresponding Secretary of the State Mission Board of the Mississippi Baptist Convention, will preach at the following places: Duck Hill, Tuesday night, Oct. 16; Winona, Wednesday night, Oct. 17; Vaiden, Thursday night, Oct. 18; West Station, Friday night, Oct. 19; Durant, Sunday morning, Oct. 21.

A sister took the Record for six months. Her husband, who was an unbeliever, began to read it, became interested about the salvation of his soul, and, a few days ago, was baptized. He stated in his relation to the Church that the Record was the instrument of his conversion. Such news as this encourages us in our work.

Fire in Edwards on the 11th inst. The Depot and about ten business houses, including several saloons, were burned. Loss estimated at about \$137,900, with about \$23,700 insurance. "Contracts are rapidly being made for the erection of new buildings on the sites of those destroyed, and Edwards will soon be herself again."

The report having reached Up-land Pa., that Bro. Gambrell's articles had been submitted to J. M. P. for revision before they appeared in the Herald, we are authorized to say that Dr. P. has never read a line of

them until they were printed. He thinks Bro. G. has sustained himself and his cause very well, and that he does not need help from any one.

—Herald. We regard the report as quite complimentary to us, as also the opinion of Dr. P. Thanks to the Herald.

"I hope your debate with Bro. Gambrell will not be put in tract form, for the simple reason that you will be aiding in keeping Landmarkism from the tomb. Let alone, the advancing intelligence of our Baptist brotherhood will divest it of every claim to perpetuation." So writes a city pastor to us. —Herald. The above might be construed as admitting the strength of our position. Some affiliationists want as little as possible said about the matter.

A friend asks the following profound question: "Suppose you wished to order from New York, a dozen of those little instruments which the tailor uses in pressing the seams of a garment; how would you do it? In other words, what is the plural of tailor's goose?" As our wisdom is dumfounded, we let another friend answer. "We would say, send us one tailor's goose, and also eleven more just like it." And so would say, do not send us any more such hard, practical questions.

Hall No. 1 is already nearly full of students. Every room is engaged. Through the liberality of some of our citizens, a new Dining room is being built for the accommodation of those who occupy this Hall. It will add much to the comfort and convenience of the students. We are glad to know that our citizens generally take an interest in whatever tends to promote the prosperity and success of our schools. Hall No. 2 is also rapidly filling up, and those who desire rooms in it should engage them at once.

According to the Brandon Republican, some twenty-five or thirty students have left the University at Oxford because they could not find suitable accommodations there. While the number in the College here is fully up to that of last year, we are pleased to know that there is room for more, and that good accommodations can be had at less than the advertised rates. We have never seen a nobler class of young men than those who have matriculated this year. We feel assured that parents cannot find a better place for their boys, where there is better discipline, better instruction, and a higher state of morality than in Mississippi College.

Rev. G. F. Pentecost and his Church, the Warren Avenue, of Boston, have been placed upon probation. They have been practicing open communion and still wished to be considered good Baptists. If they do not repent of their sins within the next twelve months, the Church is to be dropped out of the Association.

G. F. thinks it is very hard, very cruel, very tyrannical, very unchristian, to be compelled to leave a sisterhood of churches with whom he is not in accord. The main thing on his part would have been to withdraw voluntarily. But there does not seem to be much method in open communion Baptists. How can two walk together except they be agreed? Pentecost thinks it can be done and is furious because his strict brethren will not give him a chance to try it.

Bogue Chitto Association.

I was at the meeting of the Bogue Chitto Association which met on Saturday, 6th inst. I arrived just as the introductory sermon was closed, which was preached by Bro. Schilling. From the references which were made to this sermon by others, Bro. Schilling must have said some good things. The Association did little more than to organize on Saturday.

Among other things, messengers to the Mississippi Baptist State Convention were appointed. A good number of brethren volunteered to attend. I spent Saturday night with Bro. Lewis, the model farmer of East Louisiana. Sunday morning Bro. C. F. Crawford preached on missions. He preached *missions*, and preached like he *meant* missions. After Bro. Crawford, I did the best I could under difficulties—a threatening cloud keeping the congregation uneasy. Bro. J. R. Farish was appointed to fill the pulpit in the evening, but a heavy rain prevented. I left after the rain in company with Bro. Farish for home and work. I was much pleased with the brethren whom I met, and was cordially received by them.

There is a good deal of intellectual and financial strength in this Association—a self-sacrificing and earnest ministry preaching a free gospel and supporting themselves. This is not as it should be. It is not what God has taught his people.

If there is any thing wrong about the red mark on your paper, do not fly all to pieces," but write us kindly, and we will look into the matter. We try to keep things straight, but the best of men make mistakes.

Our best doings spring from love. When love is intensified by the love of Christ, what may we not attempt?

Louisiana Revival News.

On last Sabbath there was an unusual sensation in this community, and it was on account of believers putting on Christ by baptism. Such a thing has not been done here before for years; not since Bro. Geo. Eager was pastor of the church, in 1875. Though the day was inclement, especially the forenoon, so much so as to prevent some four or five of the candidates from attending, yet a goodly number crowded the banks of the lake to witness it. Everything passed off quietly and orderly, so much so that Pedobaptists expressed themselves as believers in baptism by immersion.

The church here is very much revived, and seems to think that it is the Lord's time to favor Zion. At the close of a meeting of eight days in September, conducted exclusively by the writer, many hard-hearted sinners who frequently spoke of religion in very harsh terms were deeply concerned; and it is hoped yet that some of the concerned will find Christ precious to their souls. It is my intention, as I am now in charge of the Oak Ridge Church, to have another meeting of days soon, assisted by Bro. Freiley, of Monroe, and I hope the brethren in Clinton will pray the Lord to bless our cause here.

IVAN M. WISE.

OAK RIDGE, LA., OCT. 8, 1877.

Red River Association.

The meeting of the Red River Baptist Association was held with the Antioch Church in Clayborn Parish, commencing on Saturday before the fourth Sabbath in September. There were some thirty-one churches represented which show an increase of over two hundred additions by baptism during the past year. The session was harmonious and pleasant, the attendance large, and the hospitality generous. The introductory sermon was preached by Bro. J. A. Walker, and was a good discourse. The preaching during the session was good, sound, and mostly doctrinal. The body was organized by re-electing Deacon Burnett Moderator and Ed. McGeeas clerk. The usual forms of business were gone through with; the various reports on Monday eliciting some discussions. The Baptist, Memphis, was strongly endorsed, and the Mississippi Baptist Record with the Western Baptist, Ark., were recommended. The school at this place, Concord Institute, was endorsed and the people urged to patronize it. A fund consisting of \$— was collected on Sabbath for Foreign Missions. The Association adjourned on Monday evening.

Bro. McGee will furnish you with "chips."

J. P. EVERETT.

SULLY, LA., OCT. 3, 1877.

A Strange Thing.

It is the strangest of almost all things to me how a man who has been himself pardoned and cleansed from the imputation of sin, can stand indifferently by and see his friends and his own family rushing on the downward road to destruction and never once raise a warning voice. If the love of God is in the heart, it seems to me it would show itself in love for our fellow men, and love would prompt us to save our neighbors from evil. And it is equally as strange to see a man who professes to be called of God to preach, sit down and almost starve to death because he does not get a call to a desirable field—when the whole country is almost as destitute of gospel preaching as Africa.

Such conduct in professing Christians is a fruitful source of skepticism.

Personal.

Eld. R. N. Hall, of Enterprise, is now preparing to move to Crawford, which place he expects to make his future home. The loss of the one place is the gain of the other. Bro. H. is an able, earnest and faithful minister of the gospel, consecrated to the work of the Master. He will serve as pastor and evangelist in this (the Columbus) Association. He has much of the charity that "believeth all things, hopeth all things," and hence well fitted for the work to which he is called.

In behalf of the Association, I welcome him to our section of the State.

M. V. NOTESINGER.

MAZOS, MISS., OCT. 12, 1877.

Our preachers sometimes represent faith under the figure of a tree, and good works as the fruit growing thereon. If this be so, would it not be well if some of our professors of religion would wait until their tree got full of fruit before they again pray, "Lord, increase our faith," or in other words, "Lord increase our tree," while the tree they have is not even half full of fruit, and even very poor, indifferent, and scrubby fruit at that. They should see to it that their tree is full of good fruit, and then ask for a bigger tree. It seems to me not to sound very well for them to be so often praying, "Lord, increase our faith," when they think but little, say but little, and especially do but little for the Master.

J. R. FARISH.

MAZONIA, MISS.

The Work of the Holy Spirit in Conversion.

The Spirit has a work to do as much as the Father or the Son. All are ready to magnify the Father for his great love in giving his Son as a ransom for man. We love to tell of the work of Christ; how He humbled himself and became obedient unto death, even the death of the cross. But in our praise of the Father and Son we lose sight of the Holy Spirit, we forget that He has His place in the plan of salvation. Even Jesus said that it was expedient for Him to go away that the Spirit might come.

The necessity for the work of the Holy Spirit is found in the moral condition of man; he is described in Scripture as being "dead in trespasses and in sins." It is impossible for a dead man to give life to himself. When Lazarus was to be brought back to life Jesus, through the Spirit, raised him from the dead. So man is spiritually dead, and there must be a power outside of himself. Hence Paul adds, God "quickened us together with Christ."—Eph. 2:5. The depravity of man is one of the fundamental doctrines of the Bible. In Rom. 8:7, we read, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." This carnal mind must be subdued before the Spirit can be saved and nothing but the power of God's Spirit can do it. Had we no other proof than the above it would forever settle the question. All those who deny the work of the Spirit in conversion begin by denying the doctrine of depravity. They either deny it wholly or in part as it suits their theory.

Jesus said, "No man can come to me—except the Father which hath sent me draw him."—John 6:44. There must be, then, the drawing power of God. The life and sufferings of Christ would have been useless, the promises that God has given of eternal life would never have been accepted, and His warnings never heeded unless the Spirit had been poured out. Even if man had a desire to come, he could not without divine assistance, and that desire is imparted only by the Spirit.

This same idea is found in the Savior's language to Nicodemus: "Except a man be born again, he cannot see the Kingdom of God." The word again here means from above. Ye must be born from above. It must be a spiritual birth. Nicodemus did not understand this, and Jesus explained: "Except a man be born of water and the Spirit, he cannot enter into the Kingdom of God." In this verse the work of the Spirit is more fully brought out than before.

The ruler of the Jews seemed to think that there was something mysterious about being born of the Spirit. Jesus admits it but still says, "Ye must be born again." The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." We are taught here that we must not deny the work of the Spirit because it is mysterious but rather admit it on that account. For this is in harmony with every thing we see around us.

When our Master was about to quit the earth He gave His surviving disciples a promise that the "Comforter" should come to them. But He was to be something more than a "comforter." And when He is come, He will reprove the world of sin, and of righteousness, and of judgment. The word translated *reprove*, means to convict. Notice who it is that he is to convict. It is not Christians but the world.

Not only do we find this doctrine in the teachings of Jesus but also in that of the apostles. After the gospel had been preached in Jerusalem and firmly established there God chose Peter as His servant to first make it known to the Gentiles. When Peter was converted, from the error into which he had fallen, by a vision, he was sent down to Caesarea to preach to Cornelius and his family. He began by declaring to them, the Lord Jesus Christ. "While Peter yet spake these words the Holy Spirit fell on all of those that heard the word." Afterwards when he was explaining this to the church at Jerusalem he adds: "The Holy Spirit fell on them as He did on us in the beginning." So God put no difference between Jew and the Greek, saving them all in the same manner. When Peter saw this he said: "Can any man forbid water that have should not be baptized, who have received the Holy Spirit as well as we?"

Paul, while in Philippi, went out one Sabbath day by the river side and preached to the women that resorted thither. A woman by the name of Lydia heard him: "whose heart the Lord opened, that she attended unto the things spoken of Paul."—Acts 16:14. Not until the Lord opened her heart did she attend to the things spoken of Paul. If then the Scriptures teach that no man can be saved except by the Spirit of God, how careful ought we to be that we resist not the Spirit. Accept Christ while the Spirit strives for soon He may leave you forever.

J. T. C.

TYRONE, MISS.

From Bro. Hackett.

Bro. Gambrell— I spent a week and more in the light of Bro. McGee at Minden, Louisiana. I have seen many of the best people in Louisiana. I never saw a more appreciative people, or preached the gospel with greater satisfaction. The results were not equal, seemingly, to the earnest, prayerful work done by a faithful church and pastor. But we are bound to think that, like bread cast upon the waters, it shall be "gathered up many days." They are very plain in their faith, and the church is satisfied with their pastor, and it is quite refreshing to see these good people love McGee.

I have just returned from the Grand Can Association. Bro. Hackett will report where we had a good meeting. Being my first appearance among the brethren of course I was on good behavior. I was constantly reminded of the meeting of Central Association last year at Palestine, and could not refrain from telling them at the close how much they had made a stranger feel at home. Of course I spoke of the Record and with the assistance of other brethren got a list of subscribers which I herewith enclose. I was glad to find that the Baptist, the former organ of Louisiana Baptists, was highly appreciated among the brethren. Like some of the rest of us they stick to the old paper well. "So note it!"

I spent a day on my return trip, Bro. J. H. Tucker at Ketchikan, and an opportunity of acquainting myself personally with the excellent school of which he is President—Ketchikan Female College. This college possesses many advantages in the way of beautiful location, attractive grounds, commodious buildings, etc. It is now enjoying in its third degree of prosperity having a larger number of boarding pupils than at any time since the war. Bro. Tucker seems to be eminently qualified for his responsible position with a school, attested by the fact that many of our most estimable ladies were trained in his school.

It is right so often, of Central Institute and its earnest and faithful workers—the bright and happy faces of the young ladies, and the never-to-be forgotten kindnesses I have received at the hands of Bro. and Sister Huffman. I had the pleasure of meeting dear Sister McGee at Ketchikan whom many readers of the Record will remember as the wife of Bro. C. S. McGee, of previous years. I arrived at home to find a letter from her about building a road from here to Monroe, La. This I hope it may be accomplished.

Respectfully yours,

J. A. H.

P. S.—The Herald's position for "unity" is preposterous. Perhaps they will find it more convenient to *note* us when the discussion is over.

SHREVEPORT, LA., OCT. 10, 1877.

Scraps.

"The Relation of Christian Experience." I think, in the recent article of Bro. M. P. L. in Record number thirty-five, there is a point well taken on this subject. We are in danger of drifting away from the Bible in some things, in running after things that may appear to us to be expedient or necessary. I agree with Bro. L. that we should have a *thru* with the Bible, precept or example or not, deemed absolutely necessary.

The Record has a word on

FREE AGENTS.

Will Bro. Gambrell please give us a definition of this much controverted term, and let us see whether man is a free agent or not. (We give our answer—E. L.) [If I understand the subject I am inclined to the opinion that he is not. That

TORRANCE PARABLE is splendid. A picture drawn to life. The best thing out on this subject. It alone is worth a year's subscription to the Record. But it is only one of the thousand good things that get into our Record columns.

R. G. HEWLETT.

The Landmark Question Settled.

Editors:—In your "News and Notes" in the Herald of September 27th, I observe that some one calls on you in the following words: "Give me verse and chapter in the Bible which authorizes an exchange of pulpits with Pedobaptists." To this I reply: It is next to the verse in which the word *pulpit* occurs. Glad to have the Landmark question settled. Let once turned to Nehemiah viii. 4, the only place in the Bible where the word *pulpit* occurs. I read the next verse as follows: "And Ezra opened the book in the sight of all the people (for he was above all the people); and when he opened it, all the people stood up."

My mind is not as clear to day as it sometimes is, and I, therefore

